THE WOMEN'S

MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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THE McALL MISSION IN FRANCE.

MORE than one hundred years ago, when in the struggle for the "Liberty that enlightens the world" to-day, the American colonies had well nigh sunk in the fierce contest; when sickness and suffering had greatly reduced the little army at Valley Forge; when the heroic spirit of Washington felt compelled to admit that his army, worn by disease and exposure, was unable to meet the enemy, and that he was practically *hors de combat*—then it was that France, under the wise influence of Benjamin Franklin, and at the earnest entreaties of her own enthusiastic LaFayette, grasped the hand of the American colonies, lifted them out of "the winter of their discontent," aided them with fresh troops and supplies, and set them on their feet for the spring campaign. And so freedom was secured, and at Yorktown "liberty was proclaimed to the land and the inhabitants thereof."

A century later, France stretches out her hands to America for help. The land of Calvin and Voltaire, of Fenelon and Thiers; the land that has seen her life current flow in many an internecine contest for civil and religious liberty; that has been baptized with the blood of her Huguenots; drenched with the crimson flood of the revolution, and polluted with the blood-thirstiness of the Commune—this land looks to England and America to help lift her out of the slough of religious superstition on the one hand, and gross materialism on the other, and plant her feet firmly on the enduring principles of Protestant Christianity, through which alone can her great national motto, "Liberty, Equality and Fraternity," be fully realized.

The French Protestant church has done what it could for the promotion of evangelical Christianity, but it is feeble in numbers, and has always been crippled by burdensome restrictions of the government. Consequently outside aid is needed to supplement its work.

This the McAll Mission, which is claiming so much attention, is doing in a large degree. In the summer of 1871, Rev. Mr. McAll and wife visited Paris on a pleasure tour, and were greatly struck with the spiritual needs of France. A workman said to them, "If we had the truth presented to us we are willing to listen." Thus the way was opened for the proclaiming of the truth to the most

dangerous class of citizens known to any country—the communistic workingmen of Paris.

In November of the same year, they returned to Paris, and taking up their permanent abode there, began the work which has been so fruitful in results, having many stations in the gay French capital and in very many of the principal cities of "La belle France."

We present our readers with a picture of some of the French fisher-women, among whom, as well as the men, a great work is being done, and certainly no class needs it more than the peasants of the large seaports of Marseilles, Bordeaux and others. Owing to the peculiar thrift of the French people, which utilizes everything within reach, the coast industries of that country, compared with the size of its territory, are enormous. Hence all can readily see what an important factor of the mission the coast work is.

The McAll Misssion is undenominational in its work, and from its platform ministers of all evangelical churches proclaim the truths of the Gospel to large, increasing and interested audiences, and by it many souls are gathered in, who are turned over to the Protestant church in regular membership.

Sabbath-schools, reading-rooms and libraries are connected with it, and Bible women are employed by it. Although much of this work is done voluntarily and gratuitously, yet all will see that a large amount of money is necessary to carry on so great and extending an enterprise.

An auxiliary association has been formed in this country with centers in a goodly number of the larger cities, and considerable sums of money are advanced for the support of the McAll Mission, and these contributions are increasing each year. Considerable sums of money are also forwarded from England for the same purpose. The services connected with the McAll Mission are simple in character, consisting of reading, singing, prayer and a short exhortation from the leader.

The French Republic, which is steadily advancing the best interests of France, has on several occasions recognized the beneficent work of the mission, and in two or three instances has presented Mr. McAll with decorations in recognition of his services as a public benefactor. All will admit that such acts are encouragingly significant.

Already has the McAll Mission had its martyr in the person of Miss Elizabeth Rodgers Beach, of Massachusetts, who, on a European tour, became deeply interested in the work, and for a year and a half labored very zealously and with much acceptance in its behalf. Returning to this country in its interests, she presented its claims to many audiences, thereby awakening a lasting and fruitful interest. The strain of these labors was too great for her weak physical frame, and on a tour undertaken in hope of regaining health, she suffered shipwreck and passed to her rest and reward. In memory of her, and to carry on the work she so dearly loved, a fund was raised to advance the cause and make her kindly influence permanent. And now opposite the splendid "Arc de Triomphe," "Beach Hall," with its chapel, reading room and library, flashes its brilliant lights far along the boulevards, and invites the weary and heavy laden to come to Him who alone can give them rest.

Thus we see in the case of the McAll Mission that, "A little one has become a thousand." That its labors may be more abundant and greatly blessed in the future even than in the past, is the "earnest desire and prayer" of the writer of this necessarily limited and desultory sketch, and we hope will be also of all the readers of the MISSIONARY MAGAZINE.

S. M.

MISSIONS IN MEXICO.

TAMPICO DE TAMAULIPAS,
CALLE DE LA UNION, No. 48.
FEBRERO 13, DE 1890.

MY DEAR FRIENDS:—

Knowing well your interest in evangelical work in foreign lands, and in response to your favor asking contributions to your excellent MAGAZINE from this field, I most cheerfully comply with your request. Our church's work in this field is yet in its infancy, the first decade of active mission work having closed with the end of last year. On the 14th of January, 1879, the Associate Reformed Presbyterian church's first missionary to Mexico landed in Vera-Cruz, where Hernando Cortes three hundred and sixty years before disembarked his troops, bringing the religion which, with its abuses, errors, fanaticism, and superstition has become more paganized, and degraded the people to a degree inferior to that enjoyed by their ancestry before the conquest. Independent evangelical work in a foreign field was a new departure for our church, but it was an infant of long desires, and dedicated by many prayers. Many looked upon its existence with dubious faith, but such men as the loved and lamented Dr. Bonner nurtured it in firm faith and prayed upon it the blessings of Israel's God.

THE FIELD.

The Board, determining to occupy Mexico as the field of her operation, directed her representative laborer to Mexico City. Almost the entire year of 1879 was spent by him at that place; studies in the acquisition of the Spanish language were prosecuted, and a general survey of the country made. The principal centers of the central portion of the Republic had been occupied by the laborers of other denominations represented in the same glorious work. At that time the two bodies of the General Assembly Presbyterian church, North and South, the two bodies of the Methodist Episcopal church, North and South, the Episcopal church, the Baptists and the Friends, were in active contest for Christ and the salvation of souls.

By correspondence the Board obtained such information as justified her in selecting as a center for her mission the sea-port town, Tampico, on the Gulf coast, and directed the missionary to that point, he arriving there on the 6th of December, 1879.

TAMPICO.

Tampico is situated 22° 16′ north latitude, in the southern part of the state of Tamaulipas and at the mouth of the Panuco river, and 306 miles northeast of the capital. It was founded on the 12th of April 1823, by 200 Spaniards and half breeds, and 60 natives. Among the public structures may be mentioned Christ's Church, Associate Reformed Presbyterian church, Romish church, the custom house, town hall, schools for both sexes, the municipal and military hospitals, the market place, the theatre, the hall of Board of Commerce and the barracks. The public squares number four—La Libertad, Las Armas, Los Arrieros and La Union. The first is densely shaded with Indian laurel, and is surrounded with the blocks in which the principal part of the mercantile business is done. On this fronts the custom house on one side, and the custom house and post office quarters on another. The Romish parish church fronts on the Las Armas' square on one side, and on another the town hall and the offices of the municipality. The entire square is a garden and at this time is an agreeable retreat. The orange trees, shrubbery, flowers and vines are in bloom, and the gardeners are giving it their attention. The other squares are unkept, and all the buildings around them are in a state of ruin since the commercial downfall of the port occasioned by the building of a railroad

from Vera Cruz to the capital about 1865. A railroad, in process of construction to San Luis Potosi, will be completed and opened to the public in April of the present year, and work will be begun for the canalization of the Tampico bar, which when finished will make Tampico the chief port of the Republic on the Gulf coast. The harborage is safe, is vastly extensive and has an average depth of 30 feet.

The sanitary condition of the port is not the most flattering, yet it has only been visited twice with yellow fever, and it was imported both times. Situated in the tropics, several degrees nearer to the equator than your general work in Egypt, the climate is hot for eight months in the year, and mild the other four, except when we have the chilling blasts of the dreaded "norte"—*norther*. These are felt not so much on account of the extreme cold, as the sudden change, which is often as much as 20° and frequently more in twelve hours—from the eighties to the sixties.

The population is about 5,000 and there are very few of the native Indians, the majority being a mixture of bloods—Spanish, French, English and Negro. There are quite a number of Spaniards and French, a few Americans, English and Italians.

THE SPIRITUAL CONDITION.

The spiritual condition of this city—of the entire Republic—can scarcely be exaggerated. Shut up within iron gates until 1857 by the Romish church, a gigantic, towering system of corrupted paganized Christianity, a system of unutterable ignorance, superstition and imposture, a system of nefarious despotism, ruling the heads and conscience of all in every rank and stage of life, a system utterly disregarding man's rights as a man, had overshadowed the land. And ever since the separation of church and state, language can scarcely overpicture the abyss of degeneracy, degradation and wretchedness of the masses of the country as a whole. The masses have scarcely a rational idea of the religion of the Bible; to millions it is an unknown book, and many are as ignorant of its existence as the barbarous tribes of Central Africa. The religion is very little less than the idolatry found here by the conquerors more than three centuries ago. The tinsel flash, the fancy and variegated colored pictures, and the miserably carved and grotesque images, intended to represent Jesus Christ, the Virgin, the saints and martyrs have only taken the place of the images of stone and clay of the time of Montezuma. The picture is a dark one, but it is true from the evangelical Christian's standpoint, and this is what was encountered on entering this field.

THE WORK.

A mission had been established at Tampico by the General Assembly Presbyterian church in 1876, but the territory on account of the distance from the center and the difficulties in visiting and the direct oversight of the field, was granted to our church, and the 1st of January 1880, the Associate Reformed Presbyterian church launched her first little boat into the waters of the mission sea.

The congregation found in Tampico numbered six persons, a faithful native licentiate, Senor Pedro Trujillo, breaking to them the bread of life. Many were the difficulties, the trials, the discouragements and disappointments. Bibles, testaments and tracts were distributed, a boys' school was opened and after a time of trial was well patronized. The little fellows read the New Testament daily, many learned Brown's Catechism for children and a few the Shorter Catechism, but they could not be induced to attend church on the Sabbath. After a year a nightly prayer meeting was established, numbering only three at first, then a fourth person was added,

and then a fifth and so on. The light of hope began to dawn, the seed was swelling around in the country, and other stations were opened, and now while we cannot rejoice as we would like, we do not feel cast down and dejected. There is much to be done yet. The people are in spiritual ignorance.

THE FIRST DECADE.

The summarized labors of the first ten years are as follows:

Foreign missionaries, 2.
Native preachers, 5.
Churches and out-stations, 12.
Members, 226.
Families, 90.
Female laborers, foreign, 2.
" " native, 2.
Sabbath Schools, 6.
Teachers and pupils, 179.
Day schools, 3.
Day school pupils, 40.
Value of mission property, $15,000.
Expended on salaries and other expenses for 1889, $3,996.

May your readers labor with us in faith and prayer for greater outpourings of the Holy Spirit that those in spiritual darkness may be brought to the glorious light of gospel offers.

NEILL E. PRESSLY.

MISSIONARY LIFE.

"NO, Mrs. Taylor, you need not ask me for any more money for foreign missions. I've had my eyes opened a little, and I do not intend to be blinded again." And Mrs. Allen settled herself in a comfortable chair in her pleasant parlor, with a slight air of defiance, as though she would say to her caller, "I'm all prepared, and you can't talk me out of my position." She was the wife of a prosperous merchant, and lived on F. street, Cincinnati, in what she called a "neat, pretty" house with the necessaries of life, which to her meant no wish ungratified. She was a member of the same church with Mrs. Taylor, who was one of a committee appointed to secure an increase of contributions for the new fields opening to the churches. To Mrs. Allen's burst of indignation, Mrs. Taylor said quietly, "What has opened your eyes?"

"Have you read the last number of our Missionary Magazine?"

"Yes."

"And you were quite satisfied with everything in it?"

"I do not remember anything that disturbed me particularly."

"Let me read you a little from this letter, from one of our young lady missionaries in India, in which she speaks of herself and her companion living in a house with twelve rooms. Why, we have only fourteen rooms in our house, with our family, company, entertaining, and all that; while they are missionaries supported by our society, and away in that heathen land they have no society, no company to entertain. Why do they occupy such a house? I never heard of such extravagance in my life."

"What more does she say?" quietly asked Mrs. Taylor.

"She says very coolly, 'We keep only six servants.' *Only* six. I have only two besides my washwoman, and think that is as many as I can afford in these days when there are so many calls for benevolence. Six servants to wait upon two missionaries! Pray, what do they do themselves? I thought we sent our young ladies out *to work*, not to be queens living in royal style."

"Does she say anything else?"

"Yes. She says, 'We go to school three hours a day, and come home to breakfast at ten o'clock.' Very fashionable hours indeed! School three hours a day. Here

are our own hard-worked teachers in school six hours. But it seems that missionaries are just making play of their work. Then they come home to breakfast at ten. In that warm climate I should think they would get up at five o'clock, have their breakfast, and be at work long before ten, instead of just beginning the day.

"And just hear how lavishly they spend their money; or rather, *our* money. 'We pay sixty cents a pound for butter or lard, if we have any.' Well, I shonld think they would not have any. With the servants looking after things, it would take at least three pounds of butter a week, $1.80. And in a year they would spend $93.60. Just think, nearly $100 for butter! Then they have a man to wait upon them at table, and have their meals served in courses. Oh, they live in princely style! I'm glad she wrote this, though I'm sure she did not know the influence it would have."

"What else?" asked Mrs. Taylor, repressing a smile.

"Well, she says, 'We go out to the zenanas or to talk to people in the streets, from six to eight o'clock in the evening.' I wish she would tell us how they spend most of their time. They do a little in the morning and a little in the evening, but where is the main part of the day? I had supposed that they gave the whole day conscientiously to zenana work and preaching. Then she speaks of how much they enjoy the pony cart we gave them, and of the pleasant drives they have through beautiful sections of country. It sounds very romantic, doesn't it? She finishes by saying: 'Yesterday evening the chief commissioner was in the station; we put on our best frocks to call upon him, and then all went to tennis.' Quite time to stop, I think. I've no more to say when missionaries, who should be spending every moment of their time teaching the way of salvation to those perishing souls, are making fashionable calls and playing tennis. No, thank you, Mrs. Taylor, I'll not put my name down this time."

"Perhaps I can explain a little, so you will not feel so bitter towards our young ladies, Mrs. Allen. I'm sure your heart is right and you do not know all. I have entertained a number of returned missionaries, and have a personal acquaintance with the one of whom you speak; so I know something of the circumstances connected with their living. The house in which those young ladies live was built by the venerated Dr. Bronson, and is mission property. It was built to accommodate two families. Would you have them leave it, simply because it is large, and rent another? Then you will remember that they have no cellar, no closets; and some of these rooms must be used as storerooms and pantries. They cannot put things away as we do, for months together, but must have everything where they can look at it very often to keep it from white ants, insects and mould.

"As to their servants: Do you know that India is a country in which caste system prevails? A man or woman does *one* kind of work, and *will not* do any other. It is often true that one energetic man or woman here could do the work that requires five or six persons there, provided he had the work *here;* he could not do it there on account of the weather and lack of things to do with. Of these six servants mentioned, one is cook. He does the cooking, waiting upon the table and marketing. Why should he not wait upon the table? It does not cost any more, and he is at leisure during mealtime. Neither does it cost more or take more time to have meals served by courses, and they regard it as almost a necessity from the way their cooking is done. Another servant is a "pani walla." They do not have wells or springs, and all the water must be brought from the river. Besides doing this, the man washes the

dishes, cares for the fowls and goes for the milk. One servant is a sweeper: this is the lowest caste, and no one else could be hired to touch anything he handles, for fear of pollution. From the barn-like way in which the houses are built, and the innumerable insects, the house has to be swept carefully all over every day. A fourth servant is the 'syce.' You could hardly expect the ladies to care for their horse; especially when it has to be taken to the river for water, and in the cold season its grass has to be brought from long distances in the country. All of its other food has to be cooked too. Next is the errand-boy. The climate makes him a necessity, while the number of steps and time saved are worth far more to the missionary than the small amount paid to the boy. The last one is a 'punkah walla,' who is employed four months of the year to pull the large fans or 'punkahs,' which the intense heat makes necessary in almost every room. So you see that every one of these servants is indispensable. People with a family and means employ a much larger number."

Mrs. Allen winced, but Mrs. Taylor continued: "As to early rising, in the cold season it is not light until seven o'clock, and they could not do much before daylight. In the hot season, with weeks of close, intense heat sapping their vitality; with restless, tiresome nights, if it gets at all cooler toward morning, then is when worn-out nature can get a little rest. While it is a good time to be out, it is also a good time to sleep. They try both ways. If they go out they must always have something to eat first, to prevent malaria.

"As to school hours: at the place mentioned, the same building is used by the girls and boys. One school must be out before the other begins, so the girls have their session from seven to ten o'clock. The missionaries cannot have breakfast before they go, and they have it afterward.

"Of the two articles of food mentioned, lard is a necessity; butter is a luxury which they have very seldom.

"You seem to expect them to be in school all day and also to spend the day at zenana work. The forenoon is given to school work, and in the cold season they go out at noon and spend the remainder of the day in evangelistic work. During the summer months they dare not go out until evening because of the heat; then, too, the rains prevent regularity and often keep them in altogether. How do they spend their time? Oh, Mrs. Allen! Think of school work among such people; not only their station school, but the oversight of village schools two or three miles distant. Think of the house-to-house visiting, among a people sunk in superstition, idolatry and indifference, sitting in filth and wretchedness more terrible than you can imagine; think of the touring and camping on the cold, damp earth; of business connected with the work, sometimes very difficult and trying; of reports and accounts; of the many, many visits at their own house by the natives; of quarrels, trivial and serious, which they have to settle; of the immediate care and supervision of a dozen boarding girls; of the training of Bible women; of the conducting of women's prayer meetings; of three or four services on the Sabbath; of housekeeping, which is much more trying there than at home; of the studying, reading and writing that must be done; and indeed of the numberless little things in every one's life which she never mentions!"

Mrs. Allen tried to speak, but Mrs. Taylor went on: "Then think of life in a heathen land, if you can. Of the constant strain upon physical, mental and spiritual strength; of the ceaseless outgo with no income; of a climate hot, damp, and enervating in the extreme; of food not the most nourishing; of the absence of society, and of the church with its

christian helps and influences. Think of all these things, Mrs. Allen, then do not begrudge our missionaries an occasional drive after a hard day's work, or an hour's quiet sleep, even though the sun be shining, or a call upon the chief commissioner in his *annual* visit, or a little recreation upon a lawn-tennis ground, when they so much need the mental relaxation. But rather, Mrs. Allen, be instant in prayer for God's richest blessing upon such self-sacrificing labors."—*Ex.*

FOUR INTERESTING MISSIONARIES.

Written for the Woman's Missionary Magazine.

FEW months ago we had the pleasure of attending a missionary meeting where farewells were said to four young ladies who, under interesting circumstances, are about to enter upon their work in foreign lands. The parents of one, being devoted christians and members of a Presbyterian church, were bearing the expense of their daughter's outfit and journey and of her entire support while in the foreign field. Another was to be supported by an earnest christian lady belonging to an Episcopal church. The expenses of the third were paid by her adopted parents. The fourth was sent out and supported by the International Missionary Alliance. The others, although supported by parents or friends, were under the care of this Board. The International Missionary Alliance was organized a little more than two years ago by a few christians belonging to different denominations, for the purpose of increasing the interest and activity in evangelistic mission work at home and abroad and of sending out those who are in sympathy with its methods of work and teaching, and can work in harmony, although belonging to different churches.

We recall the words of some of the missionaries as they said good bye. One said, "I am going to Japan and Christ is going with me." Another spoke to this effect: "Christ has opened the way for me to go to China; I know that he is going before me." The youngest said in substance: "Long ago I gave myself to Christ, asking him to use me just where he needed me. I was led to believe that I ought to be a foreign missionary. God called me into the work As the time drew near for me to go away I felt as if I could not leave my friends; my brothers and sisters seemed dearer than ever before, circumstances having brought us peculiarly near each other. The thought of leaving them was a burden on my heart. I cast myself, with all my burden, upon Christ, and asked him so to fill my heart with his own love for his lost ones that I could go rejoicing. He heard that prayer, as he always hears, and gave me such a wonderful baptism of love that the heathen became to me as brothers and sisters,—they are my brothers and sisters. Now I go with a glad heart, and would not stay at home."

Is not this something of the same kind of love that Christ manifested when he said: "Whosoever shall do the will of God, the same is my, brother, my sister, and my mother"?

Cannot more parents give not only their sons and daughters, but their support while in the work abroad? Would it cost much more to support them in those lands than it does to support them at home? Would not this method be practicable in many cases? If the heathen are our brothers and sisters, what relation are they to our fathers and mothers? Would it not be a pleasure to help the *other* children in foreign lands?

S. A. WORDEN,

Mt. Holyoke Seminary.

WHOM SHALL I SEND?

REV. A. J. GORDON, D. D.

Published by request.

Oh, Spirit's anointing,
For service appointing,
On us descend;
For millions are dying,
And Jesus is crying,
"Whom shall I send?"

Ethiopia is reaching,—
With scarred hands beseeching,
"Rend, Christians, rend,
The chains long enthralling!"
And Jesus is calling,—
"Whom shall I send?"

Lo! China unsealing
Her gates, and revealing
Fields without end!
Her night is receding,
And Jesus is pleading,
"Whom shall I send?"

Dark India is breaking
Her cast-chains, and making
Strong cries ascend
To Jesus once bleeding,
But now interceding,—
"Whom shall I send?"

See Japan awaking,
Old errors forsaking;
Haste, your aid lend!
"More light," hear her crying,
And Jesus replying,
"Whom shall I send?"

While Israel's unveiling,
And penitent wailing,
All things portend,
Why, why our delaying,
Since Jesus is saying,
"Whom shall I send?"

The islands, once hating
His yoke, are now waiting
Humbly to bend.
"To bear help and healing,"
Hear Jesus appealing,—
"Whom shall I send?"

Missionary Correspondence.

STORY OF ZAINAB.

PART SECOND.

SIALKOT, Dec. 23, 1889.

Zainab was taken by her friends from the hospital on the night of July 7th. That night her friends gathered around her and in tears begged her to give up Christ, but to no purpose. On the next day they called a maulvi, (one of their learned teachers) who endeavored to persuade and afterwards to force her to read the Koran and repeat one of their prayers, but she was firm. He then said he would take her to Lahore and lock her up. To this she answered: "You may take me to Lahore, you may take me to Calcutta, you may lock me up for one, two, or three years, but I will still be a christian; and when I get out I will be baptized." He then threatened to take her life. "Kill me," she said, "kill me! but you can't keep me from Christ." On the evening of the 8th we were informed by a friendly Mussulman that they were taking her on horse-back to the next station where they would take the cars for Lahore. Acting on this information we sent a native christian to follow them to Lahore that we might learn the place of her concealment. Her friends expected us to make an attempt to rescue her and determined not to let her fall into our hands alive. They, therefore, took with them a club to break her skull and a knife to cut her throat, and on seeing the christian on the train they decided to do so. She only saved herself by the truthful assertion that she did not know him at all. (We had purposely sent one unknown to any of them.) Arriving at Lahore, for two months she was subjected to the most cruel treatment—beaten with-

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out mercy, denied the family privileges, threatened with death—but the Lord was with her and the God of Jacob her support. At last we received a letter begging us to help her, stating that she had written five letters, but had received no answers (we had not received any of them); that she would escape from her house during a mela (fair) four days later and begging us to come to Lahore and help her. I could not resist her pleading and at once sent my matron to Lahore, instructing her to let Zainab know she was there; if Zainab wished to come to her she could do so and receive such help as she needed. On the eveniug of September 4th, Zainab, aided by a Mussulman, escaped to the house of a native christian, changed her clothing for the christian's dress, from there escaped to another christian house where she remained all night. Passed the next day in the Presbyterian school and in the evening walked down the street with some other native christians to the station; took a ticket to Gujranwala, where she was baptized by Rev. Thaker Das, of our mission, and was brought to Sialkot, arriving at our house at 9 o'clock P. M, Sept. 7th. Miss McCahon and I took her at once to Dr. Stewart's compound where we concealed her in the house of a native christian for a few days. On the evening of Sept. 10th we learned that her friends were giving trouble to the Presbyterians in Lahore, threatening to involve them in a law suit. I immediately called a munshi, had her make a statement of her reasons for leaving her friends, the treatment she had received, etc., written out to present to the deputy commissioner, but he, alas, was out in the district. About 9 o'clock that night I brought her from Dr. Stewart's compound, a distance of about four miles, in an open cart and put her in my own room. After consulting with Mr. Lytle, we decided to take her out to meet the deputy commissioner of Phillara, a distance of twelve or fifteen miles. At 3 o'clock A. M. on the morning of the 11th I started with her in my dog-cart, Mr. Lytle following on horse-back some little distance, far enough not to attract attention to his accompanying us, but that in case of need he could give us aid. We arrived at Phillara about 6 A. M. when she presented her petition, took oath to the truthfulness of it, made some statements even stronger than those contained in the paper, and requested the deputy commissioner to give her friends notice that she was with me at Sialkot. I hoped in this way to draw the anger of her friends from Lahore to myself, and am happy to say that it relieved the Presbyterian Mission from any trouble. When I went to Phillara I meant to pass the day in the village, but I was so weary that I thought best to return at once. Mr. Lytle told me that he would call at a village and would be around soon. I thought he meant to his home. He really meant that he would follow me home as he had come. I therefore set out thinking I was alone. As the day was hot and my horse tired I drove slowly for some time, anticipating no danger until I would arrive at Sialkot. When within six miles of Sialkot I saw some twenty men sitting under a tree resting. Some I thought I had seen at the hospital on that eventful night, but not wishing to excite my companion, I decided to watch them but say nothing to her. But when within a few yards of them she convulsively clasped my arm and exclaimed: "My friends! drive fast, drive fast!" I had given orders the night before for my horse at 2 A. M. and my faithless sais had betrayed me and I was followed. My road lay directly past them, and trusting to Him who overrules all things I hastened my speed and passed within six feet of where they sat. Some rose to their feet and came towards my carriage, but she had draw her chadar over her face and was looking at the other

side of the road, and they seeing a woman in christian dress evidently thought themselves mistaken, as they made no attempt to stop me. I now realized danger and drove at the most rapid speed. About two miles farther on, the main road was being raised some three feet and we were obliged to drive by the side. Here I met an ekpa on which were some men and, fearing they might be friends of hers, I drove down the other side, supposing both sides were open. But when I had gone about a mile I was told by the men working on the road that I could not go any farther. What was I to do? Go on, I could not. Go back and meet her friends, I dared not. Hastily alighting I ordered the men to help the sais to lift my cart to the other side of the road and we, climbing to the top of the fill, hastened on foot until the horse overtook us. When within about a mile of Sialkot we saw Mr. Lytle, who had been following us all the way, but who had seen nothing of our adventures. We arrived home at 11 A. M., with no more serious result than to have so injured my horse as to render him unfit for the harness for four weeks.

After this came weeks of anxiety, as we daily expected an assault from her friends. At last a card came from her husband charging her with having stolen jewelry and money and threatening her with the law. To this she gave no answer. A week later she received another card, written in the most kindly manner, asking her to return the jewelry she had on when she left them. To this she replied that she would return the jewelry with pleasure, and asked them to send two men to our house to receive it. She also begged them all to become Christians; told them she was praying for them, and sent her love to each by name. To this her brother gave a most cruel reply, forbidding her from ever writing or speaking their names again; telling her that she was not their sister, that they would no more own her. She then sent them an official notice to come and take away the jewelry, which they did, after giving a receipt for it. At this time they gave no trouble, but on my way to the hospital they asked to again meet her, which I granted. By falsehood they attempted to entice her to go home with them, telling her that her mother was very sick. I stopped this by telling them that I would go to see the mother. If she was sick, she would need a doctor. This was followed by a series of tortures, such as hiding about the campus, that they might get her by stealth; stopping us on our way to or from church; stopping me as I went about my work in the city; bribing our servants; sending letters, etc., until wearied beyond all endurance I again asked the Deputy Commissioner for help. I was sorry for her friends and did not wish to deal harshly with them. At my request the Deputy Commissioner sent an under-officer to call them and warn them that if any further trouble was given he would call them and require them to answer for their faults. For a few days all was quiet, but they again resorted to bribery. This time it was our washerman, but prompt dealings soon quieted him, and in a few days I came to the new hospital bringing the girl with me. The first Sabbath morning after coming here, four of her male relatives met me on the way home from church. In the evening my medical students received some rudeness on their way home from church by a man who, I had every reason to believe, was acting for her friends; and thus though they were under the care of my matrons and a servant, I had to stop and interfere in person to relieve them. The next Thursday I left Zainab at home and walked with my students to prayer meeting and again experienced annoyance, both by the man of the Sabbath before and by her friends in person. I then dismissed all my old servants, put on new ones, and

on one put a brass breast-plate on which was cut in Persian characters the name of the hospital, and now always send him with my medical students with orders that any one giving trouble to them by the way is to be given at once into the hands of the police. From that date, now three weeks, I have had peace.

One more item I might mention, viz: an attempt to draw me into a trap. One morning on my way to the hospital I was met by a man who gave me the history of a woman in great agony and begged me to come and see her. I had an engagement to see a patient some four miles distant and could not go, but told him I would send one of my medical students. He refused, saying he did not wish any one but me. I was somewhat surprised, but it passed from my mind. A few days later a person, who knew nothing of the circumstance at the time, asked me if I had not been called in that way, and then told me that there had been no sick woman; that the man was from the house of Zainab's cousin; that I had been called with the hope of decoying me into the house, when they meant to take revenge, or as my informant expressed it, they meant to take my life. Had my way been clear, I no doubt would have been an easy victim, as I seldom refuse to see a patient when called. But God was my protector and I passed safely through all without injury to myself or work.

Yours sincerely,

MARIA WHITE, M. D.

NOTE.—From Dr. Stewart's news letter we have later information that Zainab, the baptized purdah woman who had been making her home at the hospital, disappeared on the night of the 15th of January. Either she left voluntarily, or was spirited away by relatives. A serious blow is thus given to the evangelistic work, and greater courage than ever will be needed to bring new converts to the point of professing Christ. But, doubtless, even here God has a purpose of mercy and love which he will reveal in due time. Zainab, before her departure, received a considerable amount of religious instruction, and it may be some of this knowledge will communicate to others, who will also become Christians.

BLUESTONE MISSION.

ABBYVILLE, VA., Feb. 13, 1890.

DRAR FRIENDS:—Through the carelessness of one of the girls in the cottage, Bluestone Mission met with an accident on Sabbath night, Feb. 2nd, which resulted in a serious loss to the inmates of the cottage. The girls had all gone to prayer-meeting and had left a lamp without a chimney burning in one of the rooms. Just as services began this exploded, and in a few minutes the cottage was in flames. These buildings are made of pine and burn readily. It was not possible to save the cottage, but by strenuous efforts the school building was uninjured, save one side was so blistered as to need a new coat of paint. At the time of the fire Mr. Ramsay was confined to bed with intercostal neuralgia and congestion of the lungs and kidneys. But although he had been unable for two weeks previous to this time even to leave his room, yet at the time of the fire he went out and did what he could to aid in saving the Mission.

We are grateful to Dr. E. P. McLean for the invaluable services he rendered, both in calming and directing the movements of the people, and in his efforts to save the building. The people also did what they could.

The cottage was insured for its full value and the company have notified Mr. Ramsay that the insurance will be paid at once. The cottage will probably be rebuilt in the near future.

We all sympathize deeply with the girls who lost all they had.

Respectfully,

JENNIE BRYAN.

Young People's Department

PROGRAMME FOR YOUNG PEOPLE'S MISSIONARY SOCIETY.

Singing.

Prayer.

Singing.

Read in concert the 11th chapter of Hebrews.

Sentence prayer.

Subject "Faith."—

Faith Rewarded.—Mark 5: 24-34.

Trusting in Darkness.—Isa. 50: 10.

Bible Reading:—

Justification by Faith. Rom. 3: 28; Rom. 5: 1; Gal. 2: 16.

Sanctification by Faith. Acts 26: 18.

Purification by Faith. Acts 15: 9.

Faith given by the Spirit. 1 Cor. 2: 5; 12: 9.

Faith in Christ. Acts 8: 12; 2 Tim. 3: 15.

Unity of Faith. Eph. 4: 15, 13; Jude 3.

Faith leads to Salvation. Mark 16: 16; Jno. 1: 12; 3: 16, 36; 6: 4, 47; Acts 16: 31; Gal. 3: 11; Eph. 2: 8; Heb. 11: 6.

Faith works by love. 1 Cor. 13; Gal. 5: 6; Col. 1: 4; 1 Thes. 1: 3; 1 Tim. 1: 5; Philemon 5; Heb. 10: 23; 1 Pet. 1: 22; 1 Jno. 3: 14, 23.

Faith produces peace, joy, hope. Rom. 5: 1; 15: 13; 2 Cor. 4: 13; 1 Pet. 1: 8.

Blessings received through Faith. Mark 16: 16; Jno. 6: 40; 12: 36; 20: 31; Acts 10: 43; Rom. 1: 17; 2 Cor. 5: 7.

Power of Faith. Matt. 17: 20; Mark 9: 23; 11: 23; Luke 17: 6.

Faith without works is dead. James 2: 17, 20.

Faith as the shield of the Christian. Eph. 6: 16; 1 Thess. 5: 8.

The Greek word for faith is derived from the verb meaning to persuade; passive, to be persuaded—to believe. It is called a shield, Eph. 6: 16; a breastplate, 1 Thess. 5: 8; a grain of mustard, Matt. 17: 20; one of the smallest of seeds, but containing the germ of a full sized tree, Matt. 13: 32. The true nature and office of faith are clearly illustrated by the many expressions which are used as synonymous. Faith is repeatedly spoken of as believing, especially by John, in whose gospel it occurs about eighty times. Heb. 11: 1—one of the few definitions given in Scripture—"Now faith is the substance of things hoped for, the evidence of things not seen." The Greek word for "substance" properly means "foundation, a prop on which something can stand and be supported." Rom. 10: 10—"Faith is the believing of the heart," Matt. 16: 8, Mark 8: 17—Faith is the trust of the heart more than intellectual apprehension. Each of the gospels might be read with profit, as illustrations of faith; perhaps John's especially (see John 6) where the office and work of faith are set forth by so many figures: coming to Christ, seeing, feeding, eating his flesh and blood, etc., all synonymous with believing on him. Faith is the golden thread that runs through the many linked chain of Christian graces. The Christian life is the "life of faith," as it is written "The just shall live by faith." Rom. 1: 17, Gal. 3: 11; Heb. 10: 3. We "stand," we "walk," we "fight," we "resist," we "overcome" by faith.

"Faith has in times past 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens;' and faith can do it again. You have trusted Him in a few things, and He has not failed you. Trust Him now for everything, and see if He does not do for you exceeding abundantly above all that you could ever have asked or even thought, not according to your power or capacity, but according to

His own mighty power, working in you all the good pleasure of His most blessed will.

You must put your will into your believing. Your faith must not be a passive imbecility, but an active energy. You may have to believe against every seeming; but no matter. Set your face like a flint to say, 'I will believe, and I know I will not be confounded.' We are made 'partakers of Christ if we hold the beginning of our faith steadfast unto the end.' Hundreds fail just here. They have a little beginning of faith, but discouragements come, the 'seemings' are all against it, their doubts clamor louder and louder, and at last they let them in; and when doubt comes in at the door, trust flies out of the window. Let your faith 'throw its arms around all God has told you,' and in every dark hour remember that 'though now for a season, if need be, ye are in heaviness through manifold temptations,' it is only like going through a tunnel. The sun has not ceased to shine because the traveler through the tunnel has ceased seeing it; and the Son of Righteousness is still shining although you in your dark tunnel do not see Him. Be patient and trustful and wait. This time of darkness is only permitted that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.'"—H. W. SMITH.

"In the common things of life, as we believe so will it be done unto us, in a great measure. If we do not trust in God for common blessings, for those things which He knows we need, and if we feel and act as if we believed that things fall out pretty much by chance, and that we are driven about by blind forces of Nature, why, as we believe so it will be unto us. The promise is to those who trust, not to those who do not. There is not a doubt that there are many who have truly believed in Christ, and committed their souls to His keeping, who yet for want of this trust in God for little common things, get themselves into great trouble and sometimes sore perplexity, as Jairus did with his low and restricted notions of Christ's power.

But unbelief replies, 'The days of miracles are passed.' So they are; but is the Holy One of Israel limited because miracles have ceased? Does it require a miracle to give us our daily bread, or to preserve the life of a sparrow, so that it cannot fall to the ground until our Father pleases? Is any miracle involved in these words of Jesus: "Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which to day is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?'"—*Copley*.

"'Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay himself upon his God.' Before we take this peace and strength-giving precept, with its enfolded promise, to ourselves, let us examine ourselves as to the conditions: fear of the Lord, and obedience to the voice of His servant. They are very clear. If we are not casting off fear; if we have this 'beginning of wisdom,' this perhaps not sufficiently recognized 'treasure,' the fear of the Lord; and if we have sincerity of purpose about obeying the voice of His servant, and are not persisting in some known and willful disobedience, which causes a different kind of darkness, the darkness that blindeth our eyes, then we are called to listen to all the comfort of this commandment.

'Let him trust in the name of the Lord.'

What name? 'The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and sin.' What name? 'Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' What name? Just this, Jesus! But how can we trust in what we do not much consider? Trust needs a very broad and strong foundation for its repose; it cannot poise itself on an inverted pyramid. But if we walk about that foundation, and go round about it, and mark well the bulwarks, we shall put ourselves in the way of realizing what reason we have to trust.

'Blessed are all they that put their trust in Him;' and 'all' of course includes you. There may be very much unconscious blessing apart from sensible light and joy. The visible, light-bearing rays of the spectrum are not the beam. It is not they which make the plant grow; it is the dark rays with their mysterious unseen vibrations that bring heat and chemical power.

We know that trusting shall be blessed, for 'blessed are they that have not seen, and yet have believed.' "—*Francis R. Havergal.*

Missionary subject—Our duty with regard to Home Missions—refer to June, 1889, December, 1887 and July, 1890, of the WOMEN'S MISSIONARY MAGAZINE.

On the subject of the Alaskans refer to the article in February 1890 number of the *Missionary Review*, entitled, "The Moravian Mission on the Kuskokwim."

On the Jews, refer to WOMEN'S MISSIONARY MAGAZINE, August, 1889, June, 1889 and September, 1889.

ISABELLE V. WILSON.
MARGARET S. BURKE.

McCrory Miss., Society, Pittsburgh, Pa.

"We are little children, just starting out to find,
What we ought to live for, to make us good and kind:—
Live for *one another—live for all mankind—*
Live for *God* and *Heaven*,—then, *true happiness* you'll find."

Dear young friends in all our mission bands, if we would be truly happy we should follow in the footsteps of our Master, "who went about doing good." Let us keep in mind that Christ said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." So he wishes us not to live for self, but to follow his example—live for others. If all our young workers would have this aim in life, how much we might accomplish; how many hearts we might make glad; how many homes we might brighten; how many faces we might cause to light up with a smile; and how it would help us also, if we would remember that Christ takes notice of every effort. He has said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you he shall in no wise lose his reward." Let us go forward then striving to do all we can for others, remembering that in so doing we not only help them, but also minister to Christ, for He has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May your hearts all be filled with love for the Saviour, and may the blessing of Him who said: "Suffer the little children to come unto me," rest upon all our young workers in the Master's vineyard, is the earnest desire of a friend of the children.

C. J H.

Braddock, Pa.

PROGRAMME FOR MISSION BAND.

Sing Ps. 61: 1-4, C. M.

Scripture lesson to be read responsively, John 15: 1-16.

Prayer by leader.

Reading of minutes.

Roll call. Each member responding with a scriptural petition.

Collection of offerings.

Attend to business.

Sing Ps. 142:1-4., L. M.

BIBLE READING—SUBJECT—PRAYER.

Commanded. Matt. 7 : 7.

To be offered to God. Matt. 4 : 10.

To be through Christ. Eph. 2:18.

God hears. Ps. 10:17.

God answers. Isa. 58:9.

Acceptable through Christ. John 14: 13:14; John 16:23-4.

The Holy Ghost helps our infirmities. Rom. 8:26.

Should be offered in faith. Matt. 31:22

Should be offered in a forgiving spirit. Matt. 6:12.

Should be offered with confidence in God. Ps. 86:7; John 5:14.

Should be offered with submission to God. Luke 22:42.

Should be offered with a desire to be heard. Ps. 61:1.

Should be offered with a desire to be answered: Ps. 102:2.

Should be accompanied with repentance. I Kings 8:33.

Should be accompanied with confession. Neh. 1:4-7.

Should be accompanied with thanksgiving. Phil. 4:6.

The promises of God encourage to—Isa. 65:24.

The promises of Christ encourage to—Luke 19:9-10.

Answers to prayer granted through the grace of God. Isa. 30:19.

Promised especially in the time of trouble. Ps. 50:15.

Answers to prayer promised to those who seek God with all the heart. Jer. 29:12-13.

To those who wait upon God. Ps. 40:1.

To those who abide in Christ. John 15:7.

A motive for continued prayer. Ps. 116 : 2.

Sing Psalm 141:1-2. L. M.

Talk on Medical Missions. The need of such work. Our medical work in India. Read the letter of Dr. Maria White in MAGAZINE for June, 1888. Special prayer by leader for Dr. Maria White and Dr. S. E. Johnson. This to be followed by short prayers by members of the band.

Sing Psalm 72: 11-12, L. M.

Lord's prayer in concert.

Adjourn. C. J. H.

A PLEA FOR THE CHILDREN.

We plead for the little children,
Who have opened their baby eyes
In the far-off lands of darkness
Where the shadow of death yet lies.

But not to be nurtured for heaven,
Not to be taught in the way,
Not to be watched o'er and guided
Lest their tiny feet should stray.

Ah, no! It is idol worship
That stammering lips are taught;
To false gods only
Are their gifts and offerings brought.

And what can *we* children offer,
Who dwell in this Christian land?
Is there no work for the Master
In reach of each little hand?

Oh, surely a hundred tapers,
Which even small fingers can clasp,
May lighten as much of the darkness
As a lamp in a stronger grasp.

And then as the line grows longer,
So many tapers, though small
May kindle a brighter shining
Than a lamp would, after all.

Small hands may gather rich treasures,
And e'en infant lips can pray;
Employ then the little fingers,
Let the children learn the way.

So the lights shall be quicker kindled,
And darkness the sooner shall flee;
Many "little ones" learn of the Saviour
Both here and "far over the sea."

—*Mission and Dayspring.*

A child of six years of age in a Sabbath School said: "When we kneel down in the school room to pray, it seems as if my heart talked to God." A little girl about four years of age, being asked: "Why do you pray to God?" replied, "Because I know he hears me, and I love to pray to him." "But how do you know He hears you?" Putting her little hand to her heart, she said: "I know He does, because there is something here that tells me so."—*Child's World.*

A Little Missionary.—A little shepherd-boy in Syria learned the Gospel from the missionaries. When he went out

with his flock on the mountains he preached to the shepherds and begged them to give up lying and swearing, and love the Saviour. One day he went to the missionary and said, 'Yu Sidi, these shepherds won't hear the Gospel. But one of them will. *I fastened to him* and would not give him up, and now he likes to hear."—*Selected.*

A BRICK AT A TIME.

North of Pekin, in China, there is a celebrated pagoda and temple visited by a great number of worshipers. And how was that fine structure built? There were no great gifts for it. No emperor or rich man poured out of his treasures, but every worshiper coming to the place was asked to bring a *single brick*. There was hardly any one so poor that he could not bring as much as a brick, and in time the pile grew and it became a great mass of material sufficient to build this spacious temple. Every one brought something, and their gifts together made a great monument. I should not wonder if some of these worshipers came to the place many times, and every time brought a brick, but it is impressive to think that all that great structure was made out of little offerings—a brick at a time. Is there not a lesson here for children about their gifts to the Lord?—*Mission Dayspring.*

CHURCH HISTORY.

Sarah.—Mamma, in our last conversation upon Church history you told us of Augustine. Do you remember who was then Emperor of Rome?

Mamma.—Your history will inform you that after the death of Theodosius, the Empire was in a sad condition of unrest and discord. One historian says: "The Church lives, while the secular glory of Rome is fast falling into decay." At the time of Augustine's death, the eldest son of Theodosius, Honorius, reigned in Rome, while the younger son, Arcadius, reigned in Constantinople.

Sarah.—What does Church history say of Honorius, Mamma?

Mamma.—Well, he is spoken of as weak in judgment, and yet it is related of him, that he enacted laws more humane than many of those in our Christian civilization of to-day. One was that officers were directed to take prisoners out of prison every Sabbath, and each day to inquire into their condition, and see that they were properly cared for. But we must look up some more of those men to whom the Church has ever been indebted for preserving the truth. The first we will mention is Jerome, and in passing would say, that at this period Christians, both men and women, too frequently withdrew from the world and lived in retirement, feeling that in so doing they could devote their whole time to reading and study. Thus it was that one of the most pernicious principles of Popery had its origin. The parents of Jerome were Christians, and instructed him in the Bible, and being wealthy were able to give him a liberal education. His home was in Dalmatia, but to have greater advantages, they sent him to Rome. While he was in Rome he made a public profession of his faith in Christ, after which he, with a fellow student, traveled extensively, examined libraries, and gathered knowledge from all sources; (and it is said of him that he was the most learned of all the Roman fathers.) He then spent four years in the Deserts of Syria in reading and study. There he wrote a commentary on the prophecy of Obadiah. He became acquainted with a learned

Jew, with whom he studied the Hebrew language; also Chaldee and Syriac. After he returned to Rome, he became acquainted with a lady of noble ancestry whose name was Paula, and her daughter Pamachia, and husband, Marcella. These were instructed in theology by Jerome. One of Paula's daughters married a pagan and through Jerome's efforts he became a Christian, destroying his idols. Jerome did not do as Jesus did, "going about" doing good, but retired in an Eastern home, choosing Bethlehem. Paula, with some of her family, followed him. In Bethlehem she built four monasteries, meant by her to be places of worship, homes for invalids, or for study. Over three of these she presided. In one, especially for men, Jerome lived until his death, which occured in his 91st year. I might give you extracts from his writings, and tell you how his disposition differed from the amiable Augustine, but must hurry on to tell you of Germanus, who was ordained Bishop of Auxerre. He was of high social position, and in youth studied law for the ministry. He became, as one historian says, "one of God's brightest ornaments of this century." About the middle of this fifth century he visited Great Britain in order to correct some heresy in the Church there, and was joined by a good man whose name was Lupus. These two ministers not only preached in churches, but in the open country, sometimes having a covering made of branches of trees twisted together. Vast crowds heard them. But here comes Robby.

Robby.—Well, Mamma, I am so tired. After I had done my questions grandpa said we must bring the lambs into their house, because, even if the birds do sing, it is real cold, and grandpa said it was necessity and mercy.

Mamma.—Yes, Robby, I agree with grandpa; our Saviour, while on earth, gave us the true meaning of the fourth commandment. We have his example and teaching in each of the four Gospels. In the thirteenth chapter of Luke and fifteenth verse, Jesus says, "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" That was a case similar to your case of the lambs, "a work of necessity and mercy." But you know how careful grandpa is to do all he can on Saturday, so as to have all the hours of Sabbath for reading and worship. I was just about to tell your sister of some of the events occuring while the good Germanus was in Britain. One was the invasion of the barbarian Picts into the South of Britain. The Britains had called the Saxons to assist them, but when they saw those wild Picts, in painted bodies and rude gestures, coming against them, they were terrified and they called upon the preachers to help them, and they did help them. Germanus knew something of warfare; so he posted the men in good positions, and going before them soon defeated the wild Picts.

Robby.—Why they must have been like our Indians, I guess—too bad to be made good.

Mamma.—We do not read that any effort was made to convert them, and it is a sad thought that so little has been done for our Indians, but we hope a brighter day has dawned. The American Missionary Association has now many teachers among them, and Bishop Whipple, of Minnesota has been successful in bringing many of them to Christ. Germanus returned to his home on the Continent. About this time the gospel was introduced into Scotland by a minister whose name was Paladius. Until then the Scots were complete barbarians, and had never seen a gospel teacher.

Robby.—Well, if they were like those Picts, he would have a sorry time of it.

Mamma.—O, no, Robby, they treated him kindly, and soon were civilized and

many were baptized, but the good Paladius died. After a time a new teacher was sent them. When this last teacher went to Scotland, Patrick went to Ireland. He was born in Scotland, in a place now called Dumbarton. When a youth he was carried captive to Ireland. There he learned their language and customs, but was carried off by pirates into Gaul; there he became a Christian and returned to Ireland, hoping to convert that barbarous people, who, until then, had not heard of Christianity, but the Irish would not receive him. He then traveled to the Continent; coming to Auxerre he heard Germanus, and his heart was inflamed with zeal for the heathen. Germanus sent him to Rome to be instructed by Cealestine. From him he not only learned much but was assisted financially and returned back to Ireland. This time he gained access to the hearts and homes of the people. He taught them the use of letters, but we cannot learn his success in making converts to Christianity, but we do know he has ever been regarded as the apostle of Ireland.

Robby.—O, is that "Saint Patrick?" Why, Mollie says he killed all the snakes, and made clover grow all over the country.

Sarah.—All that, Robby, is legend, or, as you say, fairly tales, but we know a three-leaved plant is their national emblem, as the thistle is of Scotland, and legend gives as the reason, that by the three leaves growing from one stem Patrick taught them the doctrine of the Trinity. It is said to differ from our clover; they call the plant shamrock.

Mamma.—Germanus, who did so much for Britain and other parts of the world, died in his home at Auxerre, in a good old age, where he had been pastor thirty years. If spared until next week, we will talk some of the Vandal Genseric and his cruelty to the Christians.

M. C. C.

Editorial Department.

WOMEN'S GENERAL MISSIONARY SOCIETY.

The Seventh Annual Meeting of the Women's General Missionary Society will be held in the First United Presbyterian church, Washington, Iowa, May 13, 14 and 15, 1890, beginning at 7:30 P. M.

PROGRAMME:

7:30—Devotional Exercises.
8:00—President's Address.
8:30—Social Hour.

WEDNESDAY, 9:30 A. M.

9:30—Devotional Exercises.
9:45—Enrolling Delegates.
10:00—Condensed Reports of Presbyterial Societies.
10:10—Reports of Women's Board.
11:10—Report of Orphans' Home.
11:20—Appointing Committees and Miscellaneous Business.

WEDNESDAY, 2:00 P. M.

2:00—Bible Reading, Conducted by Miss Lucy I. Stett, Wooster, Ohio. Subject—"Go work to-day in my vineyard."
2:30—Report of Magazine Committee.
2:45—Paper—"Family Worship," Miss Esther I. Patten, Short Creek, Ohio.
3:00—Children's Exercises Conducted by ——, Washington, Iowa.
3:30—Miscellaneous Business.

WEDNESDAY, 7:30 P. M.

7:30—Devotional Exercises.
8:00—Missionary Address by Mrs. A. M. Nichol, Monmouth, Illinois.

THURSDAY, 9:30 A. M.

9:30—Devotional Exercises.
9:45—Reading of Minutes and Roll

Call.

10:15—Paper—"Neglected Fields," Miss Lizzie Johnson, College Springs, Iowa.

10:30—Paper—"The Necessity of Annual Meetings and Women's Board," Mrs. Jean S. Sands, Pittsburgh, Pa.

10:45—Report of Committee and Election of Officers.

11:00—"The Model Missionary Society." "The Model President." "The Model Member." General discussion; five minute speeches.

11:30—Unfinished Business.

THURSDAY, 2:00 P. M.

2:00—Thank-offering Service and Short Prayer and Praise Meeting.

2:45—Paper—"Our Young People's Work," Miss Nannie Powers, Spring Hill, Indiana.

3:00—Questions Answered.

3:15—Paper—"Methods and Spirit of Securing Money for Religious Objects," Mrs. Mary E. Simpson, Hamilton, Ohio.

3:45—Unfinished Business.

THURSDAY, 7:30 P. M.

7:30—Devotional Exercises.

8:00—Paper—"Sabbath Observance," Mrs. J. A. Reynolds, Putnam, N. Y.

8:15—Paper—"Home Missions," Mrs. J. A. Henderson, Omaha, Nebraska.

8:30—Committee on Resolutions. Closing Hour.

[NOTE.—All papers are limited to ten, or, at the furthest, fifteen minutes.]

The seventh annnal meeting of the Woman's General Missionary Society will be held in Washington, Iowa, May 13, 14 and 15. We are again called to come together to thank the Lord for "His loving kindness and tender mercy" to us as missionary societies, and also to make broader plans for the work of our Master for the coming year. All necessary preparations are being made, and we trust societies are mingling these with a prayer for the Divine presence and blessing.

The correspondence from Mexico, coming as it does from a representative of the Associate Reformed Church South, revives many of the hallowed recollections of childhood. The very name "Associate Reformed" to us is dear. By special request, Rev. Neill E. Pressly, the earnest and laborious missionary in Mexico of this church, has kindly furnished the account found in our columns of its origin and history to our readers. In other ways this friend has shown a most cordial and generous interest in this MAGAZINE and in the work it represents, for which he and the church which he so faithfully serves have our hearty thanks and best wishes. As we gather up many pleasant memories, and in full appreciation of all that was good in those days of fellowship, it may be pertinent just here to refer to the high privilege the writer enjoyed of a brief membership with this sister denomination in the large congregation of Salem, Tipton county, Tenn., which then worshiped in the "church in the woods," of which Rev. John Wilson was pastor, whose memory will long be cherished as a faithful servant of the Lord. Gladly, therefore, we give our pages to a pleasant presentation of the mission of the church we have many reasons to love, in the hope the day is not far distant when we may see "*eye to eye*" and we "all may be *one*."

The work of our missionary societies is not only becoming more extended but also more thorough and systematic. The fidelity and efficiency of the officers of many of our local societies is wonderful. Much of the work is done at the expense of true self-denial and sacrifice "as unto the Lord and not unto men." From the youngest member in any of our mission bands to the President of the General Missionary Society, we should honor each as "true yoke-fellows" in Christ's work, and should not add to each other's burdens. Would it not be

well to apply the same promptness and method to the gathering of the thank-offering that has already been developed in other branches of the work? If societies would as far as possible observe a special day, and have their offering ready to present *at* the General Meeting there would be gained the enthusiasm of concert of effort and officers of our Women's Board would be saved more work and worry than is dreamed of in our philosophy. As "all things here must have an end" we would suggest for the benefit of our faithful and efficient treasurer, Miss E. J. Sloan, that the close of the Annual Meeting of the General Missionary Society would be an excellent time to close the Thank-offering fund.

A FAITHFUL WORKER.

M. Abdu, native pastor at Damascus, says in a letter to a friend:

"We are glad to inform you that we have in our house eight boarders with whom we can do some good for our Redeemer. We pray that they will be in the future pure vessels to convey the name of the Saviour to their homes. Last week a man brought his boy of ten years of age and insisted earnestly upon Dr. Crawford's accepting him as a boarder. Dr. Crawford seeing that the father was very anxious to have his boy well trained in our school, could not refuse him. The father pays for the food of his child 400 piastres (about $20) a year. Last week Rev. J. S. Crawford went to Deir Ateyeh with a girl's teacher and opened there a new school for girls. The teacher is a village girl who was trained in the girls' mission school at Damascus. She has as many pupils as she can manage—fifty I have heard. May the Lord bless her work.

A little book has been received bearing the title, "Our Suffering Sisters," written by Mrs. Geo. Dowkontt, wife of the editor of a medical missionary magazine published in New York City. And as we have had occasion to acknowledge favors from these friends in the past, and to recommend this magazine as worthy the patronage and support of those desiring to be well informed in regard to medical missions, we offer no apology for bringing to the notice of our readers this little work, wherein revelations are made regarding the treatment of heathen women, that are startling and that seem scarcely credible. It is the purpose of the writer to place before her sisters some facts relating to this subject for their thoughtful consideration, trusting that as they become better informed they will become interested in this work which demands their sympathy and aid. A copy will be sent *free* on application to Mrs. G. D. Dowkontt, 459 Lexington avenue, New York City.

Mrs. Wm. M. Taylor is the author of a very bright and instructive exercise for public meetings of Young People's Societies and Children's Bands. The subject is "Africa" and much information concerning the "dark continent" has been brought together and very judiciously arranged. The part for the leader is printed on a leaflet while the parts for other members are carefully numbered and so set up that they can be detached, thus rendering copying unnecessary. The interest in our own societies may be increased by adding a few points with reference to our Egyptian Mission which in this paper figures as the "North African Mission." Persons desiring copies of this exercise can obtain them by applying to Mrs. Wm. M. Taylor, Mount Jackson, Lawrence Co., Pa. Price six cents each.

Would it or would it not be beneficial to our readers if the different individual churches would send an account to the

MAGAZINE of the encouragements and difficulties and plans of inspiring the women to take an interest in mission work? Some churches, I know, have thought it scarcely worth while to keep up missionary meetings because only ten is the average attendance. Our church has grown in numbers and spirituality since our missionary society was started four years ago, and yet we are thankful to have an attendance of ten. G.

If subscribers would renew the month previous to the time with which their subscription expires, it would save the committee much trouble. The date marked on the tab indicates that the subscription expires with the *preceding* month. Thus if the date on the tab is August, the subscription expires with July, and should be renewed during the month of June, and so with any other date. Will subscribers please take notice and act accordingly? All subscriptions, changes of address and complaints of failures to receive MAGAZINES should be directed to Mrs. J. G. Carson, Treasurer. The committee cannot supply missing numbers of the MAGAZINE unless notified within two months after the time when they should have been received. tf

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We cannot deny ourselves the pleasure of quoting the following from a private letter:

* * May the kind Father reward you and your co-workers for the interest *our* valuable MAGAZINE has awakened in the hearts of many women on the behalf of missions. I value it more than any periodical taken in our home, and look forward to its coming each month.

Very sincerely yours,

M. A. G.

We still have on hand copies of the March number of the MAGAZINE, being the memorial of Mrs. S. B. Lansing and containing the excellent portrait of this faithful worker. Price 15 cents per copy.

If any reader of these pages feels that her lot in life is a hard one and that she has little to be thankful for, let her read the following extracts from Mrs. Taylor's exercise and then say whether Christianity alone is not a blessing worthy of a thank-offering.

(Death in a heathen kraal.) In the hut on the ground lies a woman, her face turned to the floor in silence; a crowd of women laughing and talking around her. An attempt to speak to her is vain. She dies. The women rush from the hut, their howls sound far over the hills. Men dig a hole, seize the body, and head first, or feet first, thrust it in. The hole is filled; the hut and clothes are burned; the name and the face of that woman have passed from earth never to be mentioned or thought of again. Oh, the horror and the gloom of such a death!

(Follow me into a chamber of peace.) Into this little white cottage on the hill side death is coming to the young wife. The native Christian women sit by with sad, quiet faces. One holds her hand and talks of Heaven. Listen: the dying one speaks: "I know I am dying, but I am going home; I love my Saviour; I have no fear; all is bright." All kneel and one asks "God's presence here, His light in the dark valley, His Heaven for the departing one.,' The last words murmured are, "Jesus, my Saviour;" and she has gone from Africa's darkness to a land where there is no gloom. Dressed in white, as she lies in her coffin, her face says, "Peace, peace." A hymn, a prayer, a few words at the grave and her body is gone from sight; but her name is on our lips, and her life and death are in our hearts. Her weeping husband says for her to die is gain.

The appeal of the Board of Church Extension will show the imperative need of parsonages for our young churches, especially in the western states. But few houses are built to rent, and the increasing emigration is always pressing upon house accommodations. Hence the remark is often made: "Parsonages would soon solve the problem of self-support by many weak, struggling churches." Read the letter, and remember the condition of the matters it portrays can be duplicated, and that the strong and prosperous churches ought to help the weak, that thereby the weak may become strong.

Many kind letters have been received expressing appreciation of the memorial of Mrs. Lansing. By her noble Christian character, and the fruits of her labors, both in this country and in Syria and Egypt, she "being dead yet speaketh;" and in them the church has a rich inheritance.

Persons forwarding postage stamps in payment of subscriptions to the MAGAZINE will please not send stamps of higher denomination than two cents, as we cannot well dispose of those of larger denominations.

Miss Henrietta Mason, in charge of a school at Athens, Tenn., wishes those who sent (societies or individuals) clothing to her this year, to kindly send her their names and addresses. By accident the letters accompanying the goods were destroyed and she wishes to acknowledge them in making out her annual report.

A mission school is to be established by Rev. E. E. Kelley, of Mandalay, on the very spot where Dr. Adouiram Judson, the first missionary from America, suffered the cruel imprisonment at Oungpenla.

SIALKOT PRESBYTERY—INDIA.

EXTRACTS FROM CLERK'S NEWS LETTER.

BY REV. ROBERT STEWART, D. D.

1. A Hindoo of caste, named Dina Nath, was received into the Sialkot church and baptized by the Rev. Imam ul Din Shahbaz the last Sabbath in December, 1889. His original home was Hafizabad, in the Gujranwala District, but latterly he has been residing in the Jummoo territory. For two years he has been seeking the way of life and reading the Bible. Twice during the past year he came to Sialkot, making inquiries in regard to Christianity. The last time he was very decided in his determination to identify himself with Christians. Even before baptism, he insisted on the Rev. Shahbaz cutting the tuft of hair on his crown by which he was known to be a Hindoo. His education is about as high as that required of our ministers. It is hoped he will become a useful man.

2. Work on the hospital ceased temporarily on the last day of last year. Funds on hand, even borrowed money, has been exhausted. It is thought that the grant in aid applied for will soon be made by the government authorities. Then, after paying debts, the work can go on without interruption until it is entirely completed.

3. A formal opening of the hospital was made December 30, 1889, by the Deputy Commissioner of the District, who had been invited to preside at a *jalsa* (public meeting) held in honor of the occasion. Perhaps 250 were present —mostly natives. They included the Municipal and District Boards, native men of rank, the English officers of the District, and some of their wives, two lady army nurses, and a respectable number of American and Scotch missionaries. A paper was read by the Rev. D. S. Lytle, giving some account of the hospital from the beginning, and referring particularly to the work the last year, especially that of the erection of the buildings then being formally opened. After this the writer offered up the dedicatory prayer, and last of all the Deputy Commissioner made a brief but excellent address in both English and Urdu, and declared the hospital open. When the *jalsa* rose all were free to inspect the building, which they did with apparent satisfaction. In some respects, the time of the opening was unfortunate. Not only were many absent from the station on account of the holidays, but also on account of the exercises at a grand military encampment near Lahore, at a place called Muridki. But, besides many

natives, there was at least a representation of the English, and about 100 rupees were donated to the current expense fund of the institution. In spite of the drawbacks mentioned, Dr. White felt encouraged.—*United Presbyterian.*

TRADES IN SYRIA.

The following was not written for publication, but will be of special interest just now:

DAMASCUS, Jan. 20, 1890.

DEAR FRIEND:—You ask my opinion of industrial schools. There are some, one at least—Schneller's, at Jerusalem. I believe it requires great grace to conduct one properly, more than for an ordinary school. Given the grace, I have no doubt they would be very useful. Boys who learn trades here are expected to spend several years working for nothing, and spending much of their time acting as servants for their masters. These masters are unwilling to take boys from school who have nearly grown up and are greatly more valuable on any different terms. Then, besides, it is almost impossible for a boy to work for a master not a Protestant and keep up any religious or good moral habits. He is obliged to go and buy for and wait on his master on the Sabbath, and to do many other things that an enlightened conscience cannot approve. Of course if he could be taught a trade, and be at the same time under good religious influence, and have his education in books carried on at the same time, it would be an unspeakable advantage to him. But a Syrian has another difficulty. When he has learned his trade he can make only the barest living at it, and if he has learned during his training to not be satisfied without the cleanliness and necessary comforts of civilized life, he will find it harder to make a living than others who can do without these. I think matters are worse in this respect than when you were here. The import of foreign goods of every kind is constantly increasing, and this means less work for the working people. Thousands of young men have left the country within the last five years for America and Australia, but even more Jews have come to live in Syria, I suppose, and government is constantly becoming more jealous of all foreign influence of any kind. The future of Syria seems dark enough, as we can see it, but there may be changes in store for the better that we do not expect.

My husband has begun a catechumen's meeting. Ten young men and four girls came the first evening. It is held Sabbath evenings. Last evening there were nineteen—quite enough.

Your loving friend,

MARY B. CRAWFORD.

ITEMS FROM EGYPT.

Presbytery met in Sinoris, El Fayoum, where Rev. Harvey, now of Cairo, labored very successfully for a number of years. It continued in session several days.

After the adjournment of Presbytery the Missionary Association convened in Cairo and enjoyed very profitable sessions.

Mrs. Dr. Carrell Lansing says: "My husband was up till five this morning watching his father, (Dr. G. Lansing) who was thrown from his horse on Monday afternoon, and about whom we are very anxious. The side of his face and his right eye are all black and blue, and he is badly shaken up." [It is to be hoped he has recovered 'ere this.—ED.]

She also says, "Dr. Lansing called on Stanley the other day. He remarked about him, that he seemed like a man dazed, as though he were not yet accustomed to the civilization in which he found himself. He is white headed, and in speaking of it, said he felt that he was 20 years older than most men of his age.

Women's Auxiliary Board, Etc.

WOMEN'S BOARD.

SECRETARY'S REPORT FOR MARCH.

Meeting held as usual, in Second church, Pittsburgh; business for this year nearly closed up. No report from Foreign Secretary, other than a friendly note from Dr. Sophie Johnston, still on her travels.

Home Secretary reported a letter from Mrs. Henrietta Brown, giving a detailed account of the work and progress of their missionary society.

Freedmen's Secretary reported inquiries from Greeley, Colorado, in regard to support of a little girl. Rev. Veazy reports Chase City as nearly destitute of clothing for the scholars, with nearly three months yet of school. Miss Dennison sent her report from Norfolk, where she says they have 600 children in the Sabbath-school, and she has made 1,444 visits this year.

The Board was encouraged by the addition of a life member, this month; also a legacy from Miss Eaton, of a gold watch which will be sold and proceeds used as directed. Corresponding Secretary reported having tried to make arrangements with the railroads for the transportation of delegates to General Missionary Society in May. Nothing definite to report in this case as yet.

Adjourned to meet April 1st.

Treasurer's receipts, $925.77.

MRS. MARY W. PORTER, Ass't Sec.
Homewood Ave., E. E., Pitts., Pa.

RECEIPTS FOR FEBRUARY, 1890.

[When not otherwise specified the money is from the W. M. S. of the place named.]

Foreign.—Rocky Spring, $16.50; Y. L. M. S., Kirkwood, 4; Santa Ana, 20; 1st Los Angeles, 17; Willing Workers, Wooster, 8; DeWitt, 14.55; Miss A. Grace McClaren, Iberia, 5; A debtor to free grace, special to India, 50.

Salaries.—Miss Campbell, Monmouth Pres., $50; Miss Corbett, Conemaugh Pres., 100; Miss Smith, Princeton L. M. S., 29.06; Frankfort, Springs, L. M. S., 18; Miss McCahon, Chartiers Pres., 67; Miss Hogg, societies 3d church, Allegheny, 45.75.

Miscellaneous.—Y. W. M. S., 7th church, Pittsburgh, for Monsoora Training School, $10; Bamba Circle, 6th Pittsburgh, scholarship Girls' Boarding School, India, 25; Y. L. M. S., Cadiz, scholarship, India, 25.

Support of Hospital, India.—Y. L. M. S., 7th Pittsburgh, $5.

Home and Warm Springs' Indians.—Rocky Springs, $10; 1st Monmouth, 20 75; 2d Monmouth, 36; Hebron, on debt, 25; Y. W. M. S., 6th Pittsburgh, 25; Willing Workers, Wooster, 8; Wellsville, 15; 2d Brooklyn, 10; Y. W. M. S., 7th Pittsburgh, 5.

Salary.—Mrs. Henrietta Brown, Y. L. M. S., 7th Pittsburgh, $10.

Freedmen.—Rocky Spring, $10; Beaver, 7; Y. W. M. S., 6th Pittsburgh, 25; Y. W. M. S., 6th Pittsburgh, for Norfolk—to buy shoes, 25; Y. L. M. S., 7th Pittsburgh, for Norfolk, 10; Willing Workers, Wooster, 10.

Salary.—Miss Sarah Dennison, Y. L. M. S., 7th Pittsburgh, $10.

Little Boys' Home, Knoxville.—Y. L. M. S., 7th Pittsburgh, $15; Bethel, Westmoreland Co., 12.

Little Girls' Home.—Rocky Spring, $1; Y. L. M. S., 7th Pittsburgh, 5; Miss Hitchcock's Sabbath-school class, Scotch Grove, 1.16; L. M. S., 2d Allegheny, 30.

Industrial Home, Chase City.—Y. L. M. S., 7th Pittsburgh, $5; A member of New Athens missionary society, 30.

Church Extension and Parsonage Fund.—Rocky Spring, $7.50; Willing Workers, Wooster, 5.

Ministerial Relief.—Rocky Spring, $5; Jefferson, Monongahela Pres., 10; Y. L. M. S., 7th Pittsburgh, 5; St. Clair, special, 5.

Orphans' Home, Allegheny.—1st Monmouth, $5.

Home for Aged Persons.—Wellsville, $10.

Mission Band Helper, from sale of.—Mrs. Jas. C. Doty, 50 cents.

Contingent Fund of W. A. Board.—Monongahela Pres., $4.

E. J. SLOAN, Treas.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

1.—Singing, Psalm 96, C. M.; 1-4 verses.
2.—Prayer.
3.—Bible Reading: Christian Giving. Read I Cor. xiii.
1. The Command to give:
Malachi iii, 8-10 verses.
I Timothy vi, 17-19 verses.
Hebrews xiii, 16.
I John iii, 17.
2. The Blessedness of giving.
Proverbs ii, 24-25 verses.
Proverbs xiii, 7 verse.
Acts xx, 35 verse.
3. The reward of giving:
II Cor. ix, 6-11 verses.
Proverbs iii, 9-10 verses.
Psalm 37,3.
Psalm 37, 26.
I Peter 4, 9-10.
4. Singing, Page 264, Ps. 80, 11s: 1, 5, 8, 10 v'rs.
5. Short prayers followed by the Lord's Prayer in concert.
6. Business. Roll call, answered by verses of scripture.
Unfinished business. New business.
7. Selection, "God's Truth," by the late Caroline Leakey, or extract from Dr. Pierson on Giving.
8. Poem.
9. Singing Psalm 72, L. M., 11-12.
Adjourn.

BOARD OF HOME MISSIONS.

In the hope that during the time yet remaining, less than two months, a special effort will be made to increase the contributions for the Home Mission cause, and so avoid the debt and attendant difficulties that seem to impend, a full comparative statement is given of the financial condition of the Board now and one year ago. The amount comes up to February 28.

MRS. M. J. GILDERSLEEVE, Brooklyn, N. Y.

	1890.	1889.
Direct contributions,	$26,473	$27,140
Legacies and other indirect gifts,	4,767	8,558
Total receipts, ten months,	$31,240	$35,798

That is, in ten months ending February 28, the Treasurer has received from all sources $4,558 LESS than he had received at the same time one year ago. The falling off is chiefly in legacies, but it affects the total.

The outlay to the same date this year was $46,222, as against $44,069 last year; an increase of $2,153. Adding this increased expenditure to the amount by which income has fallen off, we find that the Board is $7 711 farther behind than last year. If the relative loss continues until the end of April, a debt of not less than $12,000 will be reported. The deficiency on the first of March, met by temporary use of permanent funds, was actually within a few dollars of $15,000. To avoid debt and all the embarassments that must surely follow—for it must be remembered we have now no reserve fund upon which to draw—about $29,000 should come in during March and April; nearly as much as has been received in the preceding ten months.

* * * The work entrusted to the Board has been progressing quietly and steadily, and generally speaking with encouraging results.

WM. S. OWENS, Cor. Sec.

Indiana, Pa., March 5, 1890.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

Funds.—Amount received from all sources during February, $5,145.79.

Paid Egypt, $242.84; India, $1,271.02; salary, $250; interest, $125.

There is only a little over one month for the contributions of the current year to come into our treasury. The year closes on the 30th of April. Most earnestly are all the funds appropriated by the Assembly needed in order that we may not have to close the year in debt, and, perhaps, be forced to curtail the work.

Missionaries.—Mrs. S. E. Johnson, M. D., sailed from London the 29th of January, and after passing through Paris and Rome, embarked again at Naples, and on the morrow after her closing date, February 12th, expected to be at Port Said She had stood her voyage well, and was in good health, spirits and hope.

Miss Rose A. McCullough, at Gujranwala, expected to sail on her furlough return to this country on the 20th of this month. She will be greatly favored in having the company of some missionaries of the Presbyterian Board, who are also returning to the United States.

Rev. J. P. McKee is able to write more favorably of his health, and has withdrawn his furlough, or leave of absence, for a lengthened time. Yet as his family are here, and a sea voyage is greatly recommended for him, he will in its place, come to this country in the mid-summer, and after spending a few weeks, will return to his work. He needs a change, as he has been almost unremittingly at his work for several years.

Miss Wilson, of Gurdaspur, will supply Miss McCullough's place in Gujranwala during her absence. Rev. E. E. Fife and Mrs. Dr. Johnson have been assigned to Jhelum, T. F. Cummings to Sialkot, and T. E. Holliday and Miss McGarey to Gurdaspur. Rev. Samuel Martin has been appointed treasurer and corresponding secretary of the mission.

MISSIONARY ITEMS—*Egypt.*—Rev. Wm. Harvey, under date at Cairo, Egypt, Jan. 25th, says:

"Dr. Lansing is bearing his great trial better than any of us feared he would or could. He comes in three times a week from Helwan, and gives a lesson to the theological students.

"Rev. John Giffen, who has been laid aside by the sickness which has been so widely abroad, has been restored, and is now able for full work again.

Rev. J. Kruidenier and wife have reached their station, Asyoot, Egypt. Writing, January 29, he says: "* * * We are encouraged, however, by what we see and hear of the work, and are grateful to be so highly favored as we are. Though the language is difficult, it is not insurmountable. Though the people, their homes, their customs, their all, be strange, yet such is an incentive, and somehow or other, because so far removed from home and dear ones has gain in it. Truly, it weighed in the balance of the Sanctuary we are thus well content and satisfied."

Dr. Lansing, under date of February 15th, says: "It is now 11.30 o'clock Saturday night, and we have just closed the annual meeting of the Association. The meeting of Presbytery convened at Sinoris a week ago last Tuesday, and of the Association here on Tuesday of this week. Our meetings have been very pleasant and harmonious, and there have been tokens of good, while some things have been discouraging, especially that the churches have not come up to their usual standard in the matter of liberality, for which the excuse has been that we have had two bad years.

Miss McCullough, of Gujranwala, writes, February 4th:

"I expect to remain at my work and camp until the 1st of March, and after that do what I can in the city and near villages while making my preparations for going home. It is hard to leave my work; *but it must be done* if I expect to return to it. I am always tired and weary these days, and do not expect to be otherwise while here, as it is impossible to keep from working beyond my strength. As yet I have been able to do full work this winter."

J. B. DALES,
Corresponding Secretary.

136 North 18th St., Philadelphia, March 10, '90.

The following circular letter has been sent to the President of each Missionary Society, and we gladly give it all possible prominence in these pages in the hope that an interest will be awakened in the work of the Board of Church Extension and that societies without lessening their gifts to the other Boards of the church may feel constrained to come to the aid of our *houseless* congregations—congregations struggling and in danger, but upon whose continued existence the increase and extension of our church largely depends:

SEWICKLEY, PA., March 6, 1890.

DEAR MADAM:—

The Board of Church Extension respectfully asks you to submit to your society, at its first meeting, the following statement concerning the Parsonage work, and solicits your favorable consideration.

The following Parsonages have been built during this year:

WAITSBURGH, W. The Pastor of the Waitsburgh Mission, in the far North-west, is one of our most efficient missionaries. But when the house in which he lived was about to be sold there was not another in the town which he could secure on any terms. The Board granted $1650 for a parsonage.

IRETON, IOWA, is a Mission in the Presbytery

of North-western Iowa. It has good prospects, but no place could be found for the missionary. A parsonage has been built by the aid of $800 from the Board.

Both of these grants were approved by the Women's Board, in last June, as part of the year's work. There are others just as meritorious; of these we name:

PULASKI, MO. The Pastor has been greatly blessed in his work, but the alternative came—a parsonage, or retirement from the field. The Board granted $400. The pastor now rejoices in his home and his work.

TINGLEY, IOWA. This congregation was organized a few years ago, and has built a comfortable church. A parsonage was found to be necessary, and a very convenient one has just been completed, for which the Board has granted $500. This, also, is a good and promising field.

Other applications are before the Board, but these are the ones most worthy of the help of the missionary societies. It will be a very valuable service to the work of missions if the societies can contribute enough to pay for them, a total of $3,300.

In the interest of the mission work, and in behalf of the missionaries and their families, the Board asks a liberal share in the contributions of the societies. Will not *every society* give something to the cause?

In behalf of the Board of Church Extension,

A. G. WALLACE,
Cor. Secretary.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 East 8th street, Erie, Pa.]

ANSWERS TO THE QUESTION "SHALL THE MAGAZINE ADMIT ADVERTISEMENTS?"

The Ladies' Missionary Society of Jamestown, Pa., at their last meeting, voted unanimously against advertisements in the MAGAZINE.

K. E. S.

The ladies of Washington Missionary Society are, with one or two exceptions, in favor of advertisements. J. H. CLARK.

Washington, Pa.

The majority present at our meeting, last evening, were opposed to advertisements in the MAGAZINE. As we understand, it is to "increase interest in missions." How can advertising of "shopping, mailing goods," and such like, do this?

Wheeling, W. Va. MRS. S. H. KASLEY.

At the last meeting of our society, held February 5th, the question of advertisements was discussed, and the ladies expressed themselves unanimously in favor of the insertion of advertisements in our MAGAZINE, subject to the approval of the Magazine Committee. MRS. JNO. MCELWAIN.

Sewickley, Pa.

With reference to advertisements in the MAGAZINE: the subject was presented to our meeting yesterday. It was a small meeting, but a representative one. All favored it as a legitimate source of revenue, if in harmony with the character of the MAGAZINE, and care was exercised in those accompanied by illustrations.

Springfield, O. MRS. JOSEPH KYLE.

In discussing a question like the above, it is of advantage to know what those think who have had some experience; therefore we quote from an article on this subject in the *Helping Hand*, published by the ladies of the Baptist Church:

"Has the missionary news failed, or is our editor taking a vacation, or a nap, that we have advertisements in the *Helping Hand?*"

"We find this inquiry in our Question Box, and will try to answer it. In the first place, the editor disclaims the responsibility. She is but the servant of the Board and Committee on Publication, and finds it her pleasure as well as duty to be guided by 'the powers that be.'

"The idea of advertising in the *Helping Hand* was first suggested by a very intelligent Christian lady. She said that, while constantly asking for an increase of funds, we were neglecting this admirable opportunity of making a very considerable sum. At first the ladies objected, as we all have objected, to these additions to our religious papers and magazines. But put away the idea as we would, the query was constantly recurring whether we were at liberty to neglect any ability we might have for increasing our receipts for a work so important as the conversion of the world. The subject was finally laid before the Committee on Publication, and discussed in all its bearings. Of course objections on the ground of taste came spontaneously. Nobody liked it. But it was noticed that all newspapers, religious as well as secular, and nearly all reviews and magazines, literary, professional, and artistic, even those published in the interests of highest art and culture, had adopted the custom of advertising—not, certainly, because they like it, but for the sake of pecuniary recompense; and it was thought at least questionable whether we were at liberty to keep the standard of taste higher than all these, when we might by conforming increase our receipts.

"Inquiries were made, and it was found that we might reasonably expect to receive between five and six hundred dollars a year by giving up each month three columns of our paper to advertisements. It is the unquestionable duty of the Board to use all the space of the *Helping Hand* in the way that will best subserve the cause of missions."

* * * * * * * * * * "A motive which had some weight with the Board was the advantage of earniug in some way a part of the sum necessary for home expenses. With the constant enlargement of our work, the expense of carrying it on has inevitably increased. Those most familiar with the management know that the strictest economy is constantly studied; yet, to those unfamiliar with the details, the home expenses have sometimes seemed large, and it was thought that it might be a relief to such to know that a part of the sum necessary for carrying on the work did not come from the contributions. In view of all these consideration the Committee on Publication and the Board decided that they are not at liberty to neglect this opportunity of increasing their receipts. But they are not committed to any unchangeable policy, and are always open to conviction. If any better way can be pointed out, they are ready to walk in it. To please the Lord Jesus and advance His cause in their single desire and purpose; and the prayer is which they ask all to unite is, that they may have the wisdom which cometh from above."

The object which has prompted the discussion of this question with reference to our MAGAZINE, is the same that prompted the Board and Committee on Publication of the Baptist church to admit advertisements into the *Helping Hand*, which is *money*. The Editorial Committee have been calling upon the women for nearly three years, to work for the MAGAZINE and increase the subscriptions. Their desire is not only that the MAGAZINE may be introduced into more homes, but that the revenue therefrom would enable them to enlarge and improve the MAGAZINE, and make it more useful. We have failed to respond to this appeal, for the subscriptions are still less than 5,000 when they should be twice that, or more.

Now, (if the majority of those who subscribe for the MAGAZINE, feel, when they have paid their sixty cents a year, and read their MAGAZINE, they

have performed their *whole duty*, and these appeals have no effect on them) then I answer emphatically, *yes*, let the committee admit advertisements into the MAGAZINE and use the revenue to improve it E. W. P., Erie, Pa.

At the last monthly meeting of our Women's Missionary Society we discussed the advisability of the WOMEN'S MISSIONARY MAGAZINE inserting advertisements in its pages. By a vote of society it was unanimously decided in favor of advertising, *providing the advertisements were in keeping with the character and aim of the* MAGAZINE. By that we mean that nothing should be inserted the supporters of the MAGAZINE could not conscientiously use themselves, or recommend to their Christian friends, and also that any advertisements inserted should be chaste and proper in the manner of illustration. We have faith in the good judgment of our Magazine Committee, and believe that no temptation of large gains would lead them to advertise anything of an unwholesome nature. We are delighted with the MAGAZINE, so far, and trust that it will ever continue to be a blessing and a mighty influence for good, in promoting the cause of our Lord and Master, in the earth.

BEAVER, Pa. MISS MARY C. HARPER, Sec'y.

QUESTIONS AND ANSWERS.

Should every missionary society have a contingent fund, or should they draw from the mission treasury to pay all expenses of society; such as paying delegates' expenses to Presbyterial Society, the ten-cent assessment for publication of resolutions on death of members, &c., and every expense connected with the work of society?

First.—Yes. Every society should have an incidental fund sufficient to pay *all* expenses of society. This fund could be kept up by each member paying 25 or 40 cents a year, or whatever might be necessary to defray all expenses. Each member should then pledge herself to pay a certain amount per month for missionary work, and let each one guard carefully the Lord's treasury. Then can we ask and expect God to bless our society. We should not forget to bring our offerings monthly, for the Lord delights to have us bring our gifts when we come together to worship and praise Him. We should feel it a great privilege to give to the Lord. There cannot be a missionary spirit where there is not a conscientious liberality.

Second.—Should the society pay the expenses of delegates to Presbyterial Society?

No. If the delegates attend Presbyterial Society for the purpose of receiving benefit themselves, and of being helpful to others, with an earnest desire to do all they can to make the meeting interesting, and do it for God's honor and glory, and that His cause may be advanced, I am sure they will receive such a blessing that they would not want their expenses paid. Many of the Presbyteries are small and the expenses are not very much. But few societies feel they can afford to pay the way of more than two delegates, and many of them but one, and some none at all. Where the Presbytery is small, as a result there is a small Presbyterial Society. If all paid their own expenses we could and would have larger representation, which would add much enthusiasm and interest to the meetings, and more zeal and earnestness would characterize the local work. And, again, if our Women's Board and Magazine Committee receive no compensation for their arduous labors, nor the officers of our Presbyterial Societies for their work, and many of them not their traveling expenses paid, why should the delegates' expenses be borne? It certainly is unfair. We are never at fault in contributing too liberally to the Lord's treasury, and should not be at fault in drawing therefrom. The Lord is ready and willing to guide and direct in this matter as in all others. May we each one earnestly seek His guidance and so conduct our work as to be well pleasing to Him.

L. H. S.

The following is the action taken by the Ladies' Missionary Society of Mission Creek, Nebraska, on the death of Mrs. Dr. Morrison, our pastor's wife, who died Dec. 30, 1889;

Resolved 1*st*. We can testify to her beautiful christian character, and so long interested in Missions, so much so as to make a sacrifice of a beloved son two years ago to the India Mission. She was an intense sufferer for months, yet so cheerful with it all, leaving us a living example of true Christianity not soon to be forgotten. We, as members of the society, deeply feel our loss. We will miss her wise counsel; but our loss is her eternal gain.

Resolved 2*nd*. That in this bereavement we recognize the will of our Father in Heaven, who doeth all things well. Although her work on earth is ended and she is gone to her reward, we who remain should draw very near to the Heavenly Father she loved, and put on the meek quiet spirit with which she was clothed and imitate her noble, christian example, feeling there is much yet to be done.

Resolved 3*rd*. We extend to the sorrowing husband, to the bereaved sons (especially the one in foreign lands,) the lonely, patient daughter, who never wearied in her efforts to alleviate the sufferer, to the brother and sister, our sympathy and prayers in this deep affliction and commend them to that Divine Helper whose love and compassion never fail.

Resolved 4*th*. We feel that this dispensation of Providence summons us all to fresh devotion in the work of the Lord, and to fervent prayer, that we too like her we mourn, may continue faithful to the end.

Resolved 5*th*. She has left her temporary home for the everlasting habitations; in the King's palace, she has entered home with God, with loved ones, loving and beloved in the midst of all things lovely. What more could be desired by the children of the King? The summons comes to us, "Be ye also ready."

MRS. W. A. NASH, MISS MALISSA HAYS,
MRS. T. WILMOTH, MRS. J. RITCHEY.

Memorial tribute of the Ladies' Missionary Society of the United Presbyterian church of Sewickley, on the death of Mrs. Sarah Reed, Jan. 26th, 1890, and Mrs. Annie E. Kerr, Feb. 4th, 1890.

WHEREAS, Our Heavenly Father in His wise providence has taken from our midst to their rest and reward two of our dear sisters in the church and missionary society, this being the first time death has entered our circle since its organization, we feel our loss and deem it most fitting that we express our high appreciation of their devoted Christian lives, and their love for the Saviour.

Resolved, 1st, That in the death of Mrs. Reed we have lost an humble quiet Christian worker, willing at all times to do "what she could." It is difficult for us to realize that her work is done, but God has called her to higher service.

2nd, That in the death of Mrs. Kerr we have lost a devoted Christian and valued friend. She was faithful and sincere and though not an active member with us, was one of our warmest friends, and ever ready by her means to assist in every good cause. We cherish her memory; we shall miss her; we shall miss her sweet smile, and warm kindly greetings; but she has gone to her reward.

3rd, That while we mourn the loss of two of our members in so short a time, we have the comforting assurance that it is their eternal gain, and that "He doeth all things well." Near together were their earthly lives closed to be united, we believe, "One with Christ." May we who remain be admonished by this visitation, to greater diligence and faithfulness in the Master's service, that when the summons comes to us we may be ready and meet them on the other shore.

To the stricken families we tender our heartfelt sympathy and commend them to Him who wept with the sorrowing ones at Bethany.

That a copy of these resolutions be recorded in the minutes of this Society.

MRS. COOPER, MRS. CAMPBELL,
MRS. RICHARDSON, MRS. DURY.